THEOLOGICAL MONTHLY.

VOL. VIII. APRIL, 1928. NO. 4.

The Imputation.

Translated from Dr. Ed. Preuss's *Die Lehre von der Rechtfertigung*, Part I, chap. 2.

THE REV. JUL. A. FRIEDRICH, Iowa City, Iowa.

"God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them, and hath committed unto us the *Word of Reconciliation*," 2 Cor. 5, 19. If the king issues an amnesty and does not send his messengers, men or letters, to publish it, it will profit no one. Therefore God has sent His apostles, and the words of St. Paul, spoken at Antioch, "That through this Man is preached unto you the forgiveness of sins," Acts 13, 38, have for nineteen hundred years continued to ring throughout the nations. The gates of the prison are shattered; God's messengers are standing on the threshold and cry, "Go forth!" Is. 49, 9; 61, 6; Luke 4, 18—21. Is it God's fault if some remain in it because they love their dungeon? Freedom was granted to all the captive Jews in Babylon, but those who desired to remain there did not come into possession of it. He, however, who hears God's message and goes forth is free; him God, for the sake of the perfect satisfaction rendered by Christ, regards as righteous.

This justification does not coincide with the atonement on the cross, but is rather its fruit. God justifies you by not only announcing grace to you, but by truly and actually receiving you into the relation of grace and sonship. The verb *to justify* occurs thirty-eight times in the New Testament,[1] and in all these thirty-eight passages it signifies a forensic act. It means *to regard as righteous, to declare righteous,* not *to infuse righteousness.* This may be seen most clearly Luke 10, 29. The lawyer, "willing to

1) Matt. 11, 19; 12, 37; Luke 7, 29. 35; 10, 29; 16, 15; 18, 14; Acts 13, 39 (twice); Rom. 2, 13; 3, 4. 20. 24. 26. 28. 30; 4, 2. 5; 5, 1. 9; 6, 7; 8, 30. 33; 1 Cor. 4, 4; 6, 11; Gal. 2, 16 (three times); 2, 17; 3, 8. 11. 24; 5, 4; 1 Tim. 3, 16; Titus 3, 7; Jas. 2, 21. 24. 25.

justify himself, said to Jesus, And who is my neighbor?" That certainly cannot be rendered: "He wanted to infuse righteousness into himself," but: "He wanted to be his own judge and acquit himself." Luke 16, 15 Jesus chides the Pharisees: "Ye are they which justify yourselves before men; but God knoweth your hearts." Would He have chided them if they had endeavored to bring a gift of righteousness into their hearts? I rather think they wanted *to be regarded as righteous* without changing their heart. Luke 7, 29 it is said of the publicans that they even "justified God, being baptized." Does that really mean: they infused righteousness into God? A heathen would be ashamed to talk such nonsense. No; Luther translated correctly: *"Sie gaben Gott recht";* that is, they confessed by their act that God is "just and the Justifier of him which believeth in Jesus." Rom. 3, 26. When, therefore, Scripture says: God justifies the sinner, then this means: He regards him righteous, He acquits him; not: He infuses something into him. Else how could God's justifying and condemning be placed in direct antithesis to each other? But this is done, Rom. 8, 33. 34: "It is God that justifieth. Who will condemn?" And Rom. 5, 16: "The judgment was by one to condemnation; but the free gift is of many offenses unto justification"; and Matt. 12, 37: "By thy words thou shalt be justified, and by thy words thou shalt be condemned." This is the language employed already by the Seventy who translated the Old Testament. Is. 50, 8; Deut. 25, 1. But lest any one doubt that God's justifying is indeed a judicial sentence, which declares us to be free, we call attention to equivalent expressions in which the Holy Ghost says the same thing in other passages: John 3, 18: "not to be condemned," and John 5, 24: "not to come into condemnation."

Our Judge, then, acquits us, and that by grace. Rom. 3, 24. But in Scripture "grace" means "God's favor with which He wishes us well and is gracious to us." (Luther.) And that is why the sentence is rendered *"freely."* Rom. 3, 24. Happy are we beggars! For naught we were sold; we shall be redeemed without money. Is. 52, 3; 55, 1; Rev. 22, 17. Yes, altogether without our merit. Not as Joseph, who found grace in the sight of Potiphar because he was a prosperous man. Gen. 39, 2—4. And even though we had the virtues of Joseph, God's eyes are not the eyes of Potiphar, but flames of fire, before which no one can stand. Within us there is no merit, no worth, whereon the sentence of God is based; on the contrary, we are conceived in sin, and on account of thousands of sinful deeds we are worthy of death. In us, O Lord, Thou

findest no source of blessing, but a fountain of condemnation. Nevertheless Thou justifiest us freely and by grace![2] True, not without cost on the part of God; for we are justified freely by grace only on the basis of the redemption that is in Christ Jesus. Rom. 3, 24. This, then, is the real procedure in God's judgment: Just as He, on the one hand, imputed our sin to His beloved Son, who knew no sin, even so He, on the other hand, imputed the righteousness of Christ to us, who knew no righteousness. 2 Cor. 5, 21. That God imputes a foreign righteousness is said Rom. 4, 6 and Phil. 3, 9; but that this righteousness is Christ, we read 1 Cor. 1, 30 and twice in Jeremiah. Jer. 23, 5. 6. Therefore the *Formula of Concord* correctly says: "On account of the complete obedience which He [Christ] rendered His heavenly Father for us, by doing and suffering, in living and dying, God forgives our sins, regards us as godly and righteous." (*Triglotta,* 919 f.)

"Regards us as righteous," not "makes us righteous." The very first passage in the Bible where this word occurs which has caused so much controversy is victoriously clear: "God counted it to Abraham for righteousness." Gen. 15, 6. [Jas. 2, 23: "It was *imputed* unto him for righteousness."] True, there is also an imputation "of debt," that of the hire to the laborer. Rom. 4, 4. But according to the expressed testimony of the Holy Ghost the imputation of which we are here speaking does not take place as "of debt." The former has its ground in man, to whom something is imputed; the latter in Him who imputes, in God. Rom. 4, 5. Just as Christ was numbered with the transgressors, not because He had done evil, but for our sakes, because it so pleased God. Is. 53, 12; Mark 15, 28. And this remains the rock on which the pure doctrine of the imputed righteousness rests: according to 2 Cor. 5, 21 God makes us righteous in the same way as He makes Christ a sinner, and in no other. The papists persist in objecting that an imputed righteousness, which does not dwell in the hearts, is a dream. Very well, if it is a dream indeed, then the vicarious satisfaction of Christ together with His suffering is a dream too. The bitter reality of the one guarantees the truth of the other. For just as little as our own unrighteousness dwelt in Christ as wickedness and was nevertheless truly imputed to Him, so much so that His God forsook Him, just so little does the righteousness which makes us righteous before God dwell in us, and is nevertheless truly

---

2) *"Nihil invenis, unde salves; multum autem invenis, unde damnes; et tamen ex misericordia propter Christum nos recipis." — St. Augustine.*

imputed to us, so much so that we are of good cheer even in the face of death. Behold, the Holy One in Israel cries on the cross, "My God, My God, why hast Thou forsaken Me?" and the sinner Polycarp rejoices in the agony of death, "Lord God, I praise Thee that Thou hast in this day and in this hour counted me worthy to partake, with all Thy martyrs, of the cup of Thy Christ for the resurrection of soul and body in the incorruptibility of the Holy Ghost!" Is it not this way: The Man on the cross bore, by imputation, foreign sin, and the man on the pyre, by imputation, foreign righteousness? He wore it as a garment. This picture is used by Scripture to hold up before our eyes the imputed righteousness of Christ. Isaiah sings: "I will greatly rejoice in the Lord, my soul shall be joyful in my God, for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness." Is. 61, 10. And Christ advises the bishop of Laodicea to buy of Him white raiment that the shame of his nakedness do not appear. Rev. 3, 18. Whosoever is not clothed in the wedding-garment which the King requires, because He furnishes it Himself, will be cast out of the wedding-hall. Matt. 22, 11—13. The same picture is employed when Scripture speaks of "putting on Christ," Gal. 3, 27; often also in such passages where it is said that we are or should be *in Christ*. In Christ we are blessed, Eph. 1, 3; in Christ we have grace, Eph. 1, 6; in Christ we have redemption, Eph. 1, 7, and victory, 2 Cor. 2, 14. That is to say, blessing, grace, redemption, victory — all these we shall have only when Christ covers us with His merits as with a garment. Thereby both things happen at once: the garment flows about your shoulders, and you are no longer naked. If God bestows the righteousness of Christ on a man, He grants him the forgiveness of sins. That is the reason why Scripture sometimes calls the imputation of Christ's merits "justification," at other times "forgiveness." Acts 13, 38. 39. In fact, those passages in which justification is treated most extensively define the imputation of righteousness simply as the forgiveness of sins. Rom. 4, 6. 7 it is said: "Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven and whose sins are covered. Blessed is the man to whom the Lord will not impute sin." That is the doctrine of the Fathers also. And what is more natural? Even our sin has its positive and its negative side [*"ihr Ja und ihr Nein," i. e.,* "its yea and its nay"]: positive, wickedness; negative, unrighteousness. So grace comes and blots out the

negative by imputing the righteousness of Christ and the positive by granting forgiveness.[3])

However this justification, or imputation, or forgiveness — choose whichever name you will — is an act of God which takes place in time. And, mark you, for every man individually. The justification of Paul did not come to pass at the same time as that of Cornelius; but as often as a heathen forsakes his idols, or a Jew his Talmud, so often, and much more often does God justify. Come he must, of course. For he that does not come, that is, "believeth not the Son shall not see life; but the wrath of God abideth on him," John 3, 36.

The Historical Significance of the Formula of Concord.

Prof. R. W. Heintze, St. Louis, Mo.

I.

Sebastian Franck was a mystic and a grouch. In 1531 he published *Chronica, Zeytbuch und Geschychtbibel von Anbeginn bis in dis gegenwertig MDXXXI. jar. Omnis homo mendax* is the summary of his contemplation of history. He riles at the *Master Omnes* and the people's subserviency. "When their prince is evangelical, it fairly rains Christians, and no one wants to be behind with the Gospel — for the sake of his prince. But if the ruler dies and a Nero succeeds him, good Lord, then they all disappear, and *Master Omnes* vanishes like mosquitoes in winter" (p. 38b). "To whatever the childish mob attaches itself, that is sacred, and whatever ill fortune meets it on account of its attachment, that is the fault of the other faith; and for all misfortune it blames its opponents, as the Lutherans do with the papists and the papists with the Lutherans" (p. 38). Justly Luther calls Franck a scandalmonger and thinks he loved pessimistic thought better than meat and drink. (Walch, XIV, 394.) He was not able to appreciate the great and noble things of his time nor of the past because he had devoted himself to mystic theology in order to give his intellect the key to the riddles proposed by the religious contradictions of his time, and not because of his own religious needs. He belongs to the company of Erasmus, Thomas Murner, and that large number of Humanists who had welcomed

3) Even original sin has its negative and its positive side. The negative is the *carentia justitiae;* the positive, the *prava concupiscentia.* The negative is eliminated through the imputation of the righteousness of Christ; the positive, through forgiveness.

Luther as an intellectual, social liberator, but who later growled at the evident success of Martin's real work.

And it *was* a success. For although the reestablishment and the reorganization of the Church did not progress in an everywhere equally steady, equally broad, and equally deep stream; though it was sometimes furthered by the rulers of a country or civil magistrates, sometimes demanded by the people, yet it did progress, so much so that Aleander reported the defection of nine-tenths of the German nation from Rome. The resolutions of the Diet of Speyer, 1529, had meant to prevent at least the further expansion of the young Church. They had not done so.

And yet, a few decades later the ecclesiastic map showed the reclamation of a large part of the lost territory for the papacy, which indicates that the old Church and the imperial government had regained part of their strength, or at least their resourcefulness.

Some members of the hierarchy had been resourceful, indeed, before. Luther had not been silenced; he still lived. But the defense of a cause may be weakened by silencing defenders in other ways. When Melanchthon was at work on the Augsburg Confession, he received letters in which tempting professorships were offered him in Catholic universities, offers which he did not treat with indignation. And although the highly flattering and complimentary style on both sides may be discounted as due to humanistic custom, there remains enough to make it appear that in the chain of Lutheran defense Magister Philip was a very weak link.*

Moreover, there had been employed great subtlety, on the papal side, in handling the question of a general council. Demands for such a council were early made by Luther, and his demand had echoed and reechoed through German publications. An anonymous Swiss (?) monk published a poem of 389 lines, lines 374—384 of which read: —

Der bapst ist daran schuldig zwar
Mit seinem gnadenreichen jar,
Und kein concilium haben wil,
Lasst es hinschleifen in der still.
So darf es sunst anregen kein man,
Er wird fuer ein ketzer griffen an.
Solicher misbrauch ist on zal,
Hat ueberhant gewonnen ueberal.
Ich hoff, Karl, der durchleuchtig held,
Werd es zuo Herzen nemen selb
Und lassen beruofen ein gmein concilium.

---

* The entire sorry affair is treated in a monograph by Kawerau, *Die Versuche, Melanchthon zur katholischen Kirche zurueckzufuehren.*

Others were very sarcastic; *e. g.* (in translation), *A New Epistle from the Wicked Clergy to Its Rightful Lords, Lucifer and the Entire Assembly of Hell,* reads: "We, Leo X, . . . want Your Majesty to know that . . . Carolus . . . has undertaken to reform us . . . and to call for a general, free council . . . and to deprive us of all temporal power, which, it is true, does not belong to us." This letter is answered by an alleged missive from Satan, full of consolation. Another edition of the same product is printed in Low-German, which indicates that such things were widely distributed. Specimens could easily be multiplied from Schade's *Satiren und Pasquille* and from other sources. Handbills were printed, also in Latin, in which the Trinity desires a council, the decree being countersigned by "Gabriel, Medicus." Assuredly, reverence is lacking in many of these sheets; but they do show that when Protestant princes or diets called for a council, their demands met with popular approval.

The emperor vacillated, the Popes hedged. But shortly before and after 1540 it became evident that a council must convene, and that "on German soil." Papal diplomacy succeeded in keeping to the foreground of the deliberation the task of defining the dogma. Cardinals had been imprudent enough, in a conference with Lutheran theologians, to agree on a wording which dangerously harmonized with Lutheran tenets. But at this council, Trent, leadership was largely in the hands of the Spanish clergy. It is particularly logical that just Spaniards should play this part of annihilating "heresy." For five hundred years Spain had shed its blood in order to free the country from the bondage of Islam, to bring it back to Holy Mother Church. They had not partaken in the crusades to Jerusalem; they had had their crusades north and south of the Pyrenees. Battle, exile, and inquisition against Moor, Jew, and Waldensian, for the mass, Mary, and the hierarchy.

No wonder that such history produced Loyola. No wonder that Loyola, who originally intended his company for foreign missions, in Rome turned them into an army to suppress the Reformation. No matter that the English Cardinal Pole expected Trent to furnish the "reunion and the reinvigoration of Western Christendom." No matter that his presence there imbued many with the same hope. Salmeron and Lainez were the intellectual masters of the assembly. The council was the first deliberate attack upon the Church of the Reformation along the whole line. The doctrinal system was fixed for all times to come. All possibility of uniting the two factions, all possibility of tolerance, of agreement

to live peaceably together, was gone. The lost area now was to be reconquered. The papal Church had been an "unequal combatant" in her conflict with the new spirit; the council renewed the foundations of the authority claimed by Church and Pope, and means were decided upon to indoctrinate the clergy and the people.

The Jesuits crossed the Alps; with keen foresight they devoted themselves to the training of the future generation of leaders, adapting their methods to those of the Protestants, with catechism and Luther's language. The European political situation had changed to a condition which enabled the Roman Curia and Ferdinand's court to execute plans without much hindrance. In the diocese of Augsburg the magistrate was able to send away the Lutheran preachers because in all South German imperial cities (*Reichsstaedte*) the gilds (they usually were on the side of the Reformation) had been disfranchized and government limited to the patricians, and, in addition, only such men were to be elected mayors, city clerks, etc., as were members "of the old, true Christian Church." (Brueckstuermer, *Gesch. d. Ref. u. Gegenref. in Dinkelsbuehl.*) Viewed from the outside, the position of the young Lutheran Church was precarious. She had lost part of what she had won, and her adversary was collected, circumspect, energetic, powerful. Still, she might maintain herself, if she would present a united front to her enemy and carefully attend to the upbuilding of her inner structure. This, however, she did not do.

(To be continued.)

Missionary Approach to the Heathen.

The Rev. Frederick Brand, D. D.

Nothing will convert a heathen from the power of Satan to God save the Word of the living God. However, it is of extreme importance that a missionary win the ear of the heathen for his message. Racial enmity and natural suspicion of the foreigner frequently effectively bar the well-meant approach of the missionary. Every honorable means, therefore, that will tend to allay animosity and break down suspicion should be welcomed and employed in Christian statesmanship by the messenger of Jesus Christ.

One of these means is familiarity with, and an understanding of, the psychology and the civilization of the people among whom he is called to labor, and the proper employment of both. Nothing will arrest the sympathetic attention of the non-Christian hearer,

and especially the attention of the educated heathen, so quickly as a comprehensive knowledge of the literature of his people and a fair-minded and generous use of it.

Also familiarity with the literature of a non-Christian people will offer the missionary an open avenue of attack. Proceeding from a well-chosen quotation, he can readily carry his audience with him when he progresses to the eternal verities of God. The natural knowledge of God, especially the remnants of the holy will of God occasionally found in the literature of non-Christians, should be grasped with avidity and employed with circumspection when approaching the heathen with the message of the true God. God did not leave Himself without witness to the heathen. This witness of God is frequently reflected in the proverbs and in the literature of a people and may well serve as a stepping-stone to the presentation of the revelation of God given in His Word. The conscience of the heathen hearer will give strong assent and will convict him when the existence of the one true God, His eternity, His omnipotence, His righteousness, His justice, His judgment, are presented and stressed. Of course, the Gospel-message of salvation in Christ Jesus will not be found foreshadowed and reflected in the mind and heart of natural man and therefore neither in the literature of a non-Christian people.

Among all the non-Christian peoples of whom we have knowledge there is none more "religious" than the Hindus. Self-denial and other-worldliness are manifestations of this characteristic. To the Hindu mind no person deserves a higher religious rating than the ascetic, the person who claims to have freed himself from all earthly impulses and is wrapped up in the contemplation of "god." The ascetic is the unsurpassed and unsurpassable Hindu religious ideal. He is nearest to "god." He *is* god.

This frame of mind frequently finds expression in classic Indian authors. Among an overwhelming mass of trivial, unworthy, and blasphemous thought, which reveals depressing evidence of the degradation, corruption, death, and decay, into which separation from God has plunged the heathen mind and will, we occasionally meet with voices which clearly show that remnants of the original knowledge of things spiritual, especially remnants of the original knowledge of the holy will of God, still exist among them. The "truth of God is held down in unrighteousness." Rom. 1, 18.

Southern India, in ages gone by, had a large number of notable authors whose writings are extant even to-day. Tamil is a living

tongue in South India and is spoken by some 18 millions of people. Much of the verse of these Tamil writers is well known to the people and especially to the educated Brahman. On the streets and at the waysides and in the temples the hymns of the Tamil "saints" are constantly sung. They live among the people.

It may be well worth our trouble to become acquainted with some of the reflections that find expression in these Tamil sacred songs.

I quote from the *Heritage of India Series, Hymns of the Tamil Saivite Saints.*[1]) Usually Siva is addressed.

From a hymn to Siva, showing the sense of sin and despair of self (p. 43) : —

In right I have no power to live,
Day after day I'm stained with sin;
I read, but do not understand;
I hold Thee not my heart within.
O light, O flame, O first of all,
I wandered far that I might see
Athihai Virattanam's[2]) Lord,
Thy flowerlike feet of purity.

Daily I'm sunk in worldly sin;
Naught know I as I ought to know;
Absorbed in vice as 'twere my kin,
I see no path to which to go.
O Thou with throat one darkling gem,
Gracious, such grace to me accord,
That I may see Thy beauteous feet,
Athihai Virattanam's Lord.

A stanza confessing the corruption of the whole human nature (p. 47) : —

Evil, all evil, my race, evil my qualities all,
Great am I only in sin, evil is even my good,
Evil my innermost self, foolish, avoiding the pure.
Beast am I not, yet the ways of the beast I can never forsake.
I can exhort with strong words, telling men what they should hate,
Yet can I never give gifts, only to beg them I know.
Ah! wretched man that I am, whereunto came I to birth?

A verse showing conviction that it is impossible to find "god" by one's own reason and strength (p. 97) : —

Since I am false and false my heart and false my very love,
Howe'er I weep, still held by deeds, can I reach Thee[3]) above?

O honey, nectar, O essential sweetness, great as sweet,
Grant grace to me to find the path that leads unto Thy feet.

---

1) Association Press, 5 Russell St., Calcutta.
2) A shrine in the South Arcot District, India. 3) Siva.

Lack of righteousness (p. 21) : —

No righteousness have I, I only speak in praise of Thee.[3])

Come, . . . Lord, let no dark fruit of deeds, I pray,
Torment Thy slave, who with his songs extols Thee day by day.

Merited rejection from "god" and eternal punishment (p. 95) :

The meanest cur am I; I know not how to do the right;
'Twere but what I deserve, should'st Thou[3]) my wickedness requite
With the dread fate of those who never saw Thy flowery feet;
For though mine eyes have seen, my ears have heard saints guileless meet,
Who reached Thy[3]) fragrant presence, yet I stay; for false am I,
Fit for naught save to eat and dress, Lion of Victory.

Man is the author of his own corruption, not God, i. e., Siva (p. 95) : —

None but myself has sunk myself. Thy name be ever praised.
No blame lay I on Thee, lauds to my Master be upraised!
Yet to forgive is aye a mark of greatness. Praise to Thee.
Lord of the land celestial, Praise. O end this life for me!

Utter fruitlessness of pilgrimages and austerities (p. 57) : —

Why bathe in Ganga's stream, or Kaviri?
Why go to Comorin in Kongu's land?
Why seek the waters of the sounding sea?
Release is theirs, and theirs alone, who call
In every place upon the Lord of all.

Why chant the Vedas, hear the Shastras' lore?
Why daily teach the books of righteousness?
Why the Vedangas six say o'er and o'er?
Release is theirs, and theirs alone, whose heart
From thinking of the Lord shall ne'er depart.

Why roam the jungle, wander cities through?
Why plague life with unstinting penance hard?
Why eat no flesh and gaze into the blue?
Release is theirs, and theirs alone, who cry
Unceasing to the Lord of Wisdom high.

Why fast and starve, why suffer pains austere?
Why climb the mountains, doing penance harsh?
Why go to bathe in waters far and near?
Release is theirs, and theirs alone, who call
At every time upon the Lord of all.

Sin must be forgiven, i. e., by Siva (p. 65) : —

Forgive our sin, Great One; forgiveness is Thy duty meet;
For with Thee is great grace, Lord of celestial beings all.

Despair in the face of death (p. 91) : —

I have no fear of births, but quake at thought that I must die.
E'en heav'n to me were naught; for earth's whole empire what care I?
O Siva, wreathed with honeyed blossoms, "when shall come the morn
When Thou wilt grant Thy grace to me?" I cry, with anguish torn.

Despair (p. 67) : —

Immersed in painful cherishing
Of child and wedded wife,
No room is there in me to feel
Thy power, Lord of my life [Siva].
Oh, whereunto came I to birth?
To cherish this false world
Or watch it, bubble-like, appear,
Then be to nothing hurled?

God (Siva) *is eternal* (p. 93) : —

O Being ancient,
Thou art beginning, Thou art end:
Tell me, how can I be so dead at heart?

God (Siva) *is Creator and Preserver* (p. 97) : —

Heav'n, earth, and all that therein is
Thou makest without seed.
Thou dost preserve and Thou destroy.

Devotion to God, i. e., Siva (p. 49) : —

Thou art my parents, Lord,
Thou all kinsmen that I need,
Thou to me art loved ones fair,
Thou art treasure rich indeed.
Family, friends, home art Thou,
Life and joy I draw from Thee,
False world's goods by Thee I leave,
Gold, pearl, wealth art Thou to me.

A town without a (heathen) *temple* (p. 67) : —

The ill-starred town without a house of God,
Wherein white ash on no man's brow doth glow;
The town where pious praises are unsung,
Where are no wayside shrines men's faith to show,
Where none blow joyfully the conch-shell white,
Where spread no canopies, no flags appear,
Where none make flowery offerings ere they eat, —
Call it no town, 'tis but a jungle drear.

And, finally, praise of the sacred white ash (white ash is burnt cow-dung, with which the followers of Siva mark their foreheads and bodies day by day), p. 23 : —

The sacred ash has mystic power,
'Tis worn by dwellers in the sky;
The ash bestows true loveliness.
Praise of the ash ascends on high.
The ash shows what the Tantras mean
And true religion's essence tells,
The ash of Him of Alavay (Madura)
In whom red-lippèd Uma dwells.

NOTE. — The Saivites think of Siva as half man and half woman. Uma is the female half of Siva, also his consort.

THE THEOLOGICAL OBSERVER.

Is the Lutheran Church Responsible for the Divisions in the Visible Church? — This question is discussed by Dr. Elert, professor at Erlangen, in an address given in translation in the *Lutheran*. Dr. Elert said: "To come to a decision in this matter, it would be fundamentally possible to treat the whole subject historically. In this direction we would quickly come to the basic fact that the Lutheran Church as such can be made responsible for but a single division in the Church — the separation from Rome. If we are today to do penance for this, we must necessarily first be satisfied to designate the Reformation as sin. If this is what we think, then we ought to say so openly. And we can but be thankful to those spokesmen of ecumenical unity who have actually expressed themselves in this vein (though with a milder judgment concerning the Reformers because of more excusable conditions) for their logic and frankness. But for the separations of the Presbyterians, Congregationalists, Friends, Disciples, Winebrennerians, Otterbeiners, and others, the Lutheran Church as such can do no penance, for they have grown upon other ground than that which is ours. With all these and similar groups the Lutheran Church has come into contact only by its selection by them as a profitable field of propaganda." This is very true, and even the separation from Rome ought not to be called a division in the Church caused by Luther and his coworkers; for in its essence it was nothing but a return to the pristine truth as proclaimed by Christ and His apostles. It was a separation from Rome, but not a separation from the Apostolic Church.

Will Lutheran Immigration be Restricted? — In Congress a debate is on over the immigration problem. A committee has submitted a plan which, if enacted into law, would severely limit immigration from Germany and the Scandinavian countries, while that from England and Eastern and Southern Europe would be favored, that from England to an enormous degree. The basis of it all seems to be a computation touching the national origin of the citizens of our country. Going back to the first census taken, namely, that of 1790, the attempt is made to calculate how many persons in the United States are English, Irish, etc., by birth or descent, and the sum total in every case furnishes the percentage of new immigrants which each country in Europe is permitted to send. Dr. Norlie has made a very exhaustive study of the whole subject, the results of which are published in the *Lutheran World Almanac* for 1928. The legal basis for the plan of the committee is a clause in the Immigration Act of 1924, known as the "National Origins Clause." Senator Shipstead of Minnesota has introduced a bill in the Senate which would repeal this mischievous clause. The subject cannot be discussed here in its political aspects, but inasmuch as it has a direct bearing on the number of Lutheran immigrants that can be expected from abroad in the future, the matter is of interest to Lutheran synods and congregations.

An Editor Complimented. — *Lutheran,* March 1, 1928: "Not long since, a letter came to the Publication House from a pastor of the Church of Sweden to which we gave honor and acceptance. The writer, schooled in American and German as well as in Swedish institutions, wrote that in his opinion 'the *Lutheran* is the best church-weekly in the world.' We publish his comment for three reasons: First, it is news to us; secondly, it is sure to be news to you; thirdly, it enables us to point out a man with a distinctively individual idea of the quality of a religious periodical. We add our own comment: If his view is not true, we hope it will become so." This item is worth preserving, not primarily because of the compliment, but because of the spirit in which it was received. E.

"Has Fundamentalism Accomplished Anything?" — Under this caption an editorial appeared in the *Watchman-Examiner* (Baptist) of December 29, 1927. We quote portions of it: —

"Now, we desire to inquire as to whether Fundamentalism has accomplished anything. The movement has dismally failed as far as allying to itself the rank and file of the conservatives of the denomination. It was desired and expected that these conservatives would be interested and responsive enough to come into the movement, naming it what they would and choosing such leadership as they desired. They have not done so, despite the fact that the Fundamentalists have over and over declared that the movement which they represent is simply a conservative movement, a movement to 'restate and reemphasize' the great fundamental doctrines in which Baptists have always believed. We hope and believe that even yet out of this fundamentals movement will come some kind of union of conservative forces that will stand like a wall in the path of Liberalism.

"In spite of the fact that Fundamentalism has failed in bringing together the conservative forces of our denomination, it has accomplished much. First of all, it has set the whole denomination to thinking about doctrinal questions. Everywhere thoughtful people are considering afresh the doctrines of the virgin birth, the vicarious atonement, the resurrection of Jesus Christ from the dead, and the promise of His second coming. It is safe to say that in the last five or six years more attention has been given to these doctrines than they had received in the quarter of a century preceding. There is a distinct revival of doctrinal preaching everywhere. Liberal preachers are no longer able to deny the great doctrines of our faith without having their position questioned. In other words, Liberalism no longer is having absolutely its own way. . . . Our seminaries, our colleges, and our academies have been forced to a higher regard for Scriptural teaching. . . . Though individual teachers here and there continue to render themselves obnoxious to devout believers in God's Word, our institutions in general are doing their utmost to assure the people that they are exalting the Bible as never before. Many of them still need cleaning up, and they should not lose sight of the fact that the eyes of the denomination are fixed on them. Our

Baptist people are awaking to the fact that in the distribution of their money and especially in the training of their sons and daughters they have a great responsibility to God. Fundamentalism has gone far beyond our boundaries and is at work in all Christian denominations. Other denominations have needed the movement quite as much as the Baptists have needed it, and in some denominations it has proved more effectual than in our own. . . . The *Watchman-Examiner* is convinced that Fundamentalism, under some name, will exist until Christ comes again. As long as it exists, this paper will continue its advocacy, 'restating and reemphasizing' the great fundamentals of our faith. At the present time it feels that it is by this method that it can best advance the cause that is so dear to our hearts. We are in no sense discouraged, although, as we have said in a foregoing paragraph, we long for the union of all the conservative people of our denomination in some movement to stem the tide of Liberalism."

The very weakness of Fundamentalism and the cause for its failure to bring to action its own forces are its wrong attitude towards the Bible, in which attitude it does not essentially differ from that of the Liberalists. The difference is only one of degree; both the Fundamentalists and the Liberalists hold that not every word of the Bible — as it is written and as words, according to the laws of language, must be understood — must be accepted. While the Fundamentalists, although not agreeing among themselves, still hold fast some of the essential doctrines of the Bible, the Liberalists have gone to the greater extent and greater consistency of casting even these aside. (For our assertion that the Fundamentalists do not agree among themselves we quote this statement from the same editorial: "At another convention a confession of faith, or creed, was presented by the Fundamentalists and rejected by the convention. *But it is widely known that the Fundamentalists were divided on that subject themselves.*") (Italics our own.) The very name Fundamentalism seems to imply, and we think it does, that all that is necessary for unity of faith is to agree on some fundamentals of the inspired Truth. We believe that all inspired Truth is binding upon us, and that we, therefore, for the purpose of "agreeing" with others, dare not single out only some truths of the Bible. The Lutheran position that the Bible is the *verbally inspired Word of God* and that it should be accepted as such is the only correct and consistent and, we may add, even sensible position to hold. And it is the only position which sets up a strong wall over against all the enemies of the Bible and against all false teachers, no matter who they are or what they teach.

J. H. C. F.

Is Gen. 12, 3b Translated Correctly in the Authorized Version? This question is discussed in a striking article by Prof. O. T. Allis, published in the *Princeton Theological Review* (Vol. 25, 2). Some modern scholars, like Briggs and McFadyen, adopted the rendering: "In thee shall all nations of the earth bless themselves," giving the verb a reflexive meaning. Robinson, sharing their view, translated this "colloquially": "All the nations of the earth shall regard you as

a type of the prosperous man," of which translation Professor Allis quite properly says that it secularizes this glorious promise and robs it of its richest meaning. The author shows in a remarkably thorough analysis of all the questions involved that the proposed innovation in the explanation of our passage is not tenable. A large part of the lengthy article is a learned philological disquisition on the Hebrew Niphal and Hithpael, showing to what extent these forms express the passive relation. His concluding remarks are heartening in these days, when the Old Testament is so frequently divested of its supernatural character: "Modern philological science supports the New Testament use of the group of Old Testament passages of which Gen. 12, 3 is the first. If the critics reject the New Testament interpretation, they must do so because their rationalistic reconstruction of the Old Testament leaves no room for so striking a prediction and because the pronounced universalism of the blessing is out of harmony with their theory that the ancient Hebrews worshiped a 'tribal god,' whose domain was as restricted as his power was limited. But this god of the rationalistic critic is not the God of the Bible, the God of Christian faith. The God who called Abraham was 'the God of heaven and the God of the earth' (Gen. 24, 3). It was the Creator of the heaven and the earth (Gen. 1, 1), who chose the seed of Abraham to be to Him a peculiar people, that through them all nations might be blessed. The blessing of Abraham assures us that the particularism of the Old Testament religion is not to be explained by the evolutionist's theory of a gradual development of the god-idea in Israel through animism, polytheism, henotheism to the ethical monotheism of the prophets and apostles, but that the universalism of Isaiah and of Paul was clearly present in it from the beginning, not as a mere 'surmise,' but as a sure promise which the eternal and unchanging God had made unto Abraham, His friend, and which He fulfilled in the gift of His Son to be the Savior of the world."

The Lausanne Adventure.—The *Presbyterian* reprints an article from *Le Chrétien Evangelique,* an organ of the French evangelicals, from which we quote the following: "In every line [of the reports] there is the triumph of the spirit and method of modern theology. . . . 'The Message to the World' carries in it the affirmation of some of the fundamental verities of authentic Christianity: the divinity of Christ, His preexistence, the expiatory sufficiency of His death, His glorious resurrection, all the orthodoxy of the Apostles' and Nicene Creeds. How such and such theologians, well known for their horror of dogmatism and for their rationalistic *personnel,* came to subscribe to any such formula or at least recommend it to the attention and study of contemporary Christians, their brethren, these dogmas which they regard as defunct and contrary to simple good sense, — this is quite beyond comprehension. . . . The members of the conference, at least many of them, do not believe that Christ is God, the Son of God, the Word made flesh; they do not believe that He has come 'to give His life a ransom for many'; they do not believe that the Bible is written uniquely, distinct from all other books, clothed with a special, inspired authority; they do not believe all this. Every

time they express their own views freely, they deny these verities; and in this they do well, for they do not believe them." The *Watchman-Examiner* says: "Dr. W. E. Barton, who was very sympathetic with the Lausanne Conference, gives in the *Congregationalist* his view of what was accomplished there. He says: 'I do not think the churches will pay much attention to our findings. I cannot imagine our National Council wasting much time parsing and analyzing our timid and compromising declarations. . . . If we had agreed to recite the multiplication table together as an act of agreement, that would have meant something; and what we said was perhaps not very much more.'" A report formulated by the Continuation Committee after the conference at Lausanne found itself unable to agree on its ultimate form, which was made public February 2. The report states, according to the *Associated Press:* "Unity of the Church implies unity of faith, but it does not mean uniformity. There must be space for divers types of expression, so that nothing of the rich variety which marks Christian experience will be lost and liberty of interpretation within the limits of the accepted faith will be preserved." The Associated Press states that the subcommittee which actually drafted this final report included, besides Revs. Peter Ainslie, S. Parkes Cadman, Prof. Edmund D. Soper, and others, M. G. G. Sherer. We hope the Associated Press was misinformed. E.

Is the "Presbyterian" Presbyterian? — It says in its issue of December 1, 1927: "These evidences of a religious and moral spirit outside the borders of what we call the Church create a subject of deep, reverent study. Those who believe in the sovereign acts of the Holy Spirit leave the mystery in God's secret counsels. These discoveries of the movements of the winds of God in the field of common grace, even where the great orthodox churches have not scattered the Gospel-seed, are a cause for thanksgiving, though the results so often solemnly reprove us. While waiting with others recently till the hour arrived for a great preacher to appear, the hymnal before us in its earlier pages provided the 'Brief Statement of the Reformed Faith,' where it declares that 'others given by the Father to the Son who are beyond the reach of the outward means of grace are regenerated and saved by Christ through the Spirit, who works when and where and how He pleases.' It is a happy assurance that God is ever enlarging the number of His subjects from beyond the borders of Tyre and Sidon. We may cherish the hope that saving grace as well as what we call common grace is often operative to produce these fruits." — When the *Presbyterian* insists that men are regenerated and saved without "the outward means of grace," through an immediate working of the Spirit, it speaks for the Presbyterian Church. It is in full agreement with Hodge, *Syst. Theol.,* II, p. 684: "It is only in miracles and in the work of regeneration that all second causes are excluded." But it is not speaking for Paul (Rom. 10, 17) and Christ (John 17, 20). The distinction between common grace and saving grace is also good Presbyterian doctrine. But if we read the article right, it practically eliminates the distinction. It makes "common

grace" effective for regeneration and salvation. And that is no longer good Presbyterian doctrine. It is not in agreement with Hodge: "By common grace is meant that influence of the Spirit which in a greater or less measure is granted to all who hear the truth. . . . By efficacious grace is meant such kind and degree of the Spirit's influence as is sufficient to lead men to repentance, faith, and a holy life" (p. 654). "This call is universal in the sense that it is addressed to all men indiscriminately to whom the Gospel is sent. . . . It has nothing to do with the secret purpose of God to grant His effectual grace to some and not to others" (p. 642 f.). And Hodge, not the *Presbyterian,* is in accord with the *Westminster Confession:* "All those whom God hath predestinated unto life, and those only, He is pleased effectually to call. . . . Others, not elected, although they may be called by the ministry of the Word and may have some common operations of the Spirit, yet they never truly come to Christ and therefore cannot be saved." If the *Presbyterian* has given up the essential point involved in the distinction between saving grace and common grace, for Scriptural reasons, it should go a step farther and cease making the distinction at all and then go on and accept John 17, 20 and Rom. 10, 17 also. E.

Videant Consules, etc. — The *Western Christian Advocate* does well to give publicity to the sinister design of the Roman Catholic organization. Reporting on the election of a new Senate chaplain, it says: "The first candidate announced, and one having the backing of a post of the American Legion, was a Roman Catholic priest, who had given commendable service in the World War. His candidacy was handicaped from the outset by the activity of the leaders of the organization maintained by the hierarchy at the capital to promote Catholic interests in departments of Government, one of whom recently gave publication to this claim of his Church: 'The State should officially recognize the Catholic religion as the religion of the commonwealth; accordingly it should invite the blessing and the ceremonial participation of the Church for certain important public functions, as the opening of legislative sessions, the erection of public buildings,' " etc. The terms used by the *Advocate* in characterizing the Roman Catholic design: "This arrogant and sectarian claim of the Roman hierarchy," fit the case. — An Episcopalian "with a Wesleyan background" was elected, and the *Advocate* is much pleased with this result. If we had our way, we would at once, for patriotic and religious reasons, abolish this anomaly, this legislative office with religious functions. The *Advocate* insists on retaining it and filling it with the proper men. Why? The opening remarks of the article are most illuminating: "In the United States, religion and politics are closely related. . . . One of the acts of the founders of this nation, who conceived of politics in the Websterian sense as that which has to do with moral and ethical relations and duties of States or social organizations, was to provide that each House of Congress should be opened with prayer at each day's session by a Christian clergyman. This custom has been followed from the first session of the Continental Congress to the present." The ideal condition, according to

the *Advocate*, is the close relation of religion and politics, with the chaplain's "prayers uplifting this great body of Senators," with "more of the teachings of Christ to motivate and guide," — the teachings of Christ as interpreted, say, by one "who has a Wesleyan background." Religious and political liberty can survive only where Church and State are kept distinctly separate; and "Church" means not only the Roman hierarchy, but also the Reformed brotherhood and any other religious organization. E.

The Late Encyclical of the Pope. — On this subject we submit the following pertinent remarks from the *Watchman-Examiner:* "Sentimental American Protestants who allowed Governor Alfred E. Smith's *Atlantic Monthly* article to sweep them off their feet should give attention to the Pope's Encyclical, which was published recently. The Roman Catholicism described by Governor Smith has never existed in history and does not exist to-day except in his imagination. The Pope's Encyclical shows that Roman Catholicism is as narrow and exclusive as it has ever been. Protestants are charged with hostility against Roman Catholicism. If this hostility exists, the particular ground of it is that Roman Catholics look upon all Protestants as prodigals, heretics, and outcasts. The Pope expresses himself more courteously than some of his predecessors when he says: 'The Church being mystic, the body of Christ is as well joined and solidly bound as a physical body, and it would be stupidity to say that the mystic body can be composed of disjointed and separated members. Whoever is not united with it is not a member, nor communes with the head, who is Christ.' It has become the custom of sentimental religionists to praise the Roman Catholic Church, and public men to-day are bowing and scraping to representatives of the hierarchy. Meanwhile the Pope quotes a Catholic writer who says: 'Only the Catholic Church is considered the true religion. It is the fountain of truth, home of the faith, temple of God, in which, if one does not enter or if one withdraws, he remains far from the hope of life and health.' For our part we resent the Pope's attitude toward the non-Catholic Christians of the world. The hierarchy is now agitating in Italy the question of the Pope's temporal authority; but the Italians, Roman Catholics as they are, know history too well to be stampeded into giving the Pope civil authority again. It will be a sad day for our country if the Pope is ever allowed to set up housekeeping here in the United States. We exhort our readers to beware of such tendencies."

A Well-Deserved Lecture Administered by the Wrong Party. — *America* has this to say on "The Rejected Prayer-book": "Whatever method the Savior of the world may have chosen for the strengthening of His people in the faith, it is quite inconceivable that He selected as the supreme arbiter in faith and morals a political majority in the British House of Commons. There is no evidence that He did. The assumption is too extraordinary to merit serious consideration. . . . Once more it is affirmed that what the members of the Establishment may or must or must not believe, and how they shall pray, is determined by Parliament acting through a political

majority." That is true, in a way; only the pot should not call the kettle black, particularly when its own color is of the extreme Stygian shade. The human authority which determines what the Roman Catholics must or must not believe and how they shall pray is an absolute authority, acting through a minority, a minority of one. If *America's* horror of human authority in matters of faith and morals is a matter of conscience, it should first of all work for the nullification or repeal of the latest amendment to the constitution of the Church of Rome: "The Roman Pontiff . . . possesses that infallibility with which the divine Redeemer willed that His Church should be endowed in defining doctrine regarding faith or morals; and that therefore such definitions of the Roman Pontiff are of themselves unalterable, and not from the consent of the Church." E.

Pagan Origins of Rites. — In its special department "A Survey of Religious Life and Thought" the *Sunday-school Times* publishes the following on the origin of Roman Catholic Rites. It says: "Canon Williams of Christ Church, Oxford, tells us in the *Expository Times* that the reasonable Anglo-Catholic (Episcopalian) is half inclined to wish that Christianity had retained its original *aniconic* character, that is, its abstention from the use of images, and is deeply concerned to avoid the recrudescence of fetish belief in miraculous images that still flourishes in the Mediterranean area. 'He knows of no Scriptural or other evidence for the doctrine of the Immaculate Conception. His historical conscience cannot tolerate the myths of the Virgin's Presentation in the Temple and corporeal Assumption; and he is convinced that much Continental worship of the Queen of Heaven represents not so much the impression made by Mary of the New Testament upon the earliest disciples as the later transference to her person of ideas and sentiments connected with the pre-Christian Queen of Heaven, whose worship was denounced by Jeremiah in the Old Testament. He cannot forget that the enormous development of the cult of the saints in the fourth and succeeding centuries synchronized with the influx into the Church of vast masses of half-converted heathen under the pressure of civil disabilities imposed upon paganism by the Christian emperors.'

"The antidote to ritualism in its crass forms is unquestionably the study of paganism in such books as Theodor Trede's *Wunderglaube im Heidentum und in der alten Kirche.* Conyers Middleton's *Letters from Rome,* a book largely forgotten, is in the nature of a specific for these religious maladies. It is indeed encouraging that, as Canon Williams tells us, a Jesuit, Père Delahaye, has been showing the resemblance of the cult of the martyrs to the pagan cult of heroes and indicating that much of popular Catholic saint-worship may have to be regarded as the survival of heathen polytheism under a faintly Christian disguise.

"Canon Williams, who is the Lady Margaret Professor in Divinity at Oxford, announces this satisfactory canon: 'No tradition is truly Catholic unless it is also Scriptural; and the existence of an open Bible imposes upon the individual the duty of deciding for himself whether a given tradition actually was promulgated or sanc-

tioned by the Lord and maintained by His immediate followers or not.' Certainly this sentence is an ax laid at the root of a tree, and that tree is not Protestantism."

These statements of Canon Williams teach nothing new; yet they are well in place as an antidote to the present-day mania of Anglican papophiles, who seek union with the Church of Rome at all costs. MUELLER.

Unitarianism and Freemasonry. — "Unitarianism does not prosper, though its opinions are certainly playing havoc with the Christian churches of the present time. The census of 1926 gives a net loss of fifty-eight churches and 22,363 members in the last decade."

With this preamble the *Sunday-school Times* introduces a bit of information which is important enough for us to quote in these columns. It says: "The American Unitarian Association has just put out a pamphlet by Mr. E. A. Coil, called *The Relation of the Liberal Churches to the Fraternal Orders,* in which the suggestion is made of an informal alliance between Unitarianism and the secret orders. They have, he tells us, substantially the same creed. Both teach 'the fatherhood of God, the brotherhood of man, salvation by character, and the soul's immortality. Nearly all the Masonic monitors have as their basis these principles, so familiar to every Unitarian Sunday-school scholar who has been properly taught the fundamentals of the Unitarian faith. It is true', he continues, 'that lodges pledged to this teaching go in bodies to listen to Mr. Sunday, who condemns them as inadequate. In church they, too, often subscribe to the doctrine that we are accounted righteous before God only for the merit of our Lord and Savior Jesus Christ, by faith, and not by our own works or deservings, while in the lodge the formula states that the All-seeing Eye will reward us according to our merits. This inconsistency, he thinks, is an opportunity for Unitarianism. Those fraternity people whose faith in dogmatic religion is breaking down should be informed that there is a church in which they can find a home, and in whose Sunday-schools their children can be taught principles which they as fraternity people have already enthusiastically approved.'

" 'Especially,' he writes, 'should the children be trained. The fraternities cannot do this work, constituted as they are, but the Unitarian Sunday-school offers a place for such indoctrination. Fraternity men, interested in the welfare of their children, should be informed that in the liberal churches their children will be trained in principles that they will not have to repudiate when they, in their turn, become lodge-members. If this plan were worked out, it certainly would transform the Unitarian Sunday-schools, of which there are but 317 in the entire United States. But it never will. It should be added that the present president of the Unitarian Sunday-school Association is President Morgan of Antioch College, who is a disbeliever in the future life and in the existence of God.' "

Let our pastors read this to their congregations! MUELLER.

Samples of Evangelist Sunday's Revival Talk. — "If you should ever go to Europe, — and if I ever go, I will never sail on a ship that carries the German flag. You can do just as you please, and I'll tell you what I will do. British jack, tricolor of France, old Italia, they're good enough for your Uncle Fuller — and the Stars and Stripes." The text for the evening was 1 Cor. 1, 18. How many of the 500 that came forward on this occasion were induced by this particular squib to reconsecrate themselves to Christ? A few years ago he preached: "Conscientious objectors are so low down that I couldn't spit on them; in fact, they are so far down below us that it would take an airplane to go to hell." But surely such talk is no longer considered good form. — We cannot discuss here all the unscriptural doctrines Rev. Sunday teaches. But because of the prevalence of millenarianism to-day it will be interesting to note his views on this matter: "Christ will come — all the dead in Christ will rise; all true believers will be translated into the air and away with the Savior. There will arise an antichrist — tribulation and hell on earth. Then another return of Christ — the devil locked in the pit, and Christ with the faithful will reign for a thousand years in Jerusalem, with no evil on earth. Again for a time the devil will be loosed on a pure world, and he will storm Jerusalem and be vanquished. The final resurrection of the evil from the dead — last Judgment." "Nations will be born in a day through the missionary efforts of the Jews." And note what the millennialists are longing for: "Think of how glorious it will be to live a thousand years in this world with our blessed Master and be closely associated with Him; with bodies that will not wear out or grow old, no wrinkles or white hair, perfect health, and with faculties for enjoyment a thousand times greater than we possess now. Poverty, sickness, and war will be unknown." — What attracts five to eight thousand every evening to his meetings? Some come to be entertained; some, because the, let us say, Shovelmakers' Union wants to make a good showing on the evening set aside for it; and some, because they love to be told of the Savior. It is apparent that many appreciate statements like these: "Hung between two thieves, one of them blaspheming and spitting out his dirty oaths, the other asking for forgiveness for his sins in humbleness of heart, our Jesus died." "You may pile up your sins until they rise like a dark mountain in front of you, and then you can multiply by a million all those you can't remember, and after you've tried to recall all that you've ever committed, I will bring one verse of Scripture: 'The blood of Christ, His Son, cleanseth us from all sin.'" "The world likes a philanthropic Christ. The world likes a social-service Christ; yes, the world likes a sentimental Christ; the world likes a Sunday morning Christ. Yes, but not a redemptive Christ; not the Christ that died on the cross to save us from our sins and whom we must accept in order to keep out of hell and be saved." Surely these Bible truths find their mark. — And they would find it the more surely if they were not bound up with such a mass of irreverent talk, bound up with so much error. There is nothing said on the means of grace, on the Gospel and the Sacra-

ments as conveying the grace of God to the anxious sinner, who is thus left to grope his way towards assurance. "Faith is the hand by which my soul touches God. I can't touch God with my hand. I can touch God with my faith." Absolutely true, but never a word that faith finds and touches God only in the Word. What about Baptism? "I am not here to preach Baptism — I never preached a sermon on Baptism in my life! I never expect to." What about Absolution? "There is no man or woman on earth that has power to forgive sins. We can tell people about God, and God can forgive sins, but no man on earth can forgive sins. It is an infamous and damnable slander; nobody on earth can do it." The statements on repentance, conversion, are hazy, contradictory, and misleading. Then this on justification: "God says He will forgive, but it is conditioned upon your doing something to have His forgiveness." "The only sins that God can blot out are those that you are willing to blot out and forsake." If the revivalist knew exactly what justification by faith is, he could not have told the Knights of Columbus: "I know you folks are as proud of your battin' average in the Douay League as I am in the King James League." — His self-complacency is strongly developed. "We've got the devil on the run in St. Louis. I don't think he's ever been so scared before in his life." "An' I know St. Louis is millions and, oh! septillions of miles nearer to heaven than it was seven weeks ago." And the devil said: "Bill isn't going to stay more than seven weeks in the city." "And I will say, 'Jesus, whose house is that?' For there is a 'For Rent' sign in the window. And He will say, 'That is for one of the bankers, but he would not go to the tabernacle.'" Again: "You never had a man come to your city who worked any harder than I work. I do not care who he is. . . . I consume more energy preaching to you in an hour than any other man burns in twelve hours. And it is 1, 2, and 3 o'clock before I go to sleep any night. You say Napoleon could do with four hours' sleep. I have got him backed off the boards." — He is still employing his old methods, his use of choice billingsgate and misplaced jocularity, vaudeville stunts, and pulpit tricks, the daily papers keeping exact tally of the chairs he has broken in his fervor. And that attracts great crowds. Says the daily: "In describing what he termed dangers of the dance-hall, evangelist throws audience into prolonged laughter." "Rev. Sunday asked the devil why there was all this stir about a revival being poison for St. Louis. 'Well, you see, it's this way,' the devil answered through the elocutionary Sunday, 'these here revivals bust up my business.' 'Oh, ho,' cried Billy Sunday, 'you go to hell,' and the crowd roared." And this same Billy complains: "Why, the churches have motion picture screens in the rear of the churches and try to inveigle people to church to see Mary Pickford, Doug Fairbanks, or Bill Hart." E.

The National Church of the Air. — From the *Presbyterian* we take the following information on this enterprise: "It owes its existence to the Greater New York Federation of Churches. Its first service was held early in January, and Dr. Fosdick was the speaker. The service was broadcast through five radio stations, and

it is planned to extend this church by adding stations to the chain till the service becomes nation-wide. The service will function exactly the same as in the past and with the same policy as when known as the Radio Vesper Service. But it has been decided to extend the network of stations in connection with the National Broadcasting Company till the service in reality becomes a National Church of the Air." It seems clear that we are here dealing with an attempt of religious liberalism to bring its message to the people of our country. The *Presbyterian* says very properly: "What we fear is that the service will be religious without being Christian." Lutheran pastors and teachers will have to warn those entrusted to them against the theology emanating from this so-called National Church of the Air.

The Hesperopithecus Haroldcookii Again. — *Time* reports: "Authorities at the American Museum of Natural History candidly state now that in one particular they had been wrong and the late William Jennings Bryan right. The particular was an old tooth, found years ago by Paleontologist Harold Cook in an ancient Nebraska river bed. President Henry Fairfield Osborn and other specialists at the museum examined the tooth with naked eye, microscope, and X-rays. It belonged, they decided, to a manlike beast and seemed the first indication that such animals had once existed in what is now the United States. They called the specimen *Hesperopithecus,* which means 'Evening Ape,' *Haroldcookii,* to honor the finder. Fundamentalists scoffed at this as at all other evolutionary data.

"Recent diggings in Nebraska revealed a few similar and more perfect teeth. These the museum staff had studied and were delighted [*sic!*] to learn that they had erred in their first deduction. The teeth, they now announce, had served no anthropoidal beast, but an ancient, bristly, snub-nosed pig, a peccary, rooting in Nebraska several millennia ago."

Now, if the scientists will come out with the statement that the rooting was done, not several millennia ago, but several decades ago, the general public will probably have all the facts of the case.

MUELLER.

Glimpses from the Editor's Window.

Dr. Frank M. Goodchild, prominent Fundamentalist in the Baptist Church, who was in charge of the Fundamentalist page in the *Watchman-Examiner,* died on February 18.

Bishop Barnes, now prominently before the public through the opposition voiced against him by the conservative Canon Bullock-Webster, appealed in a letter to the Archbishop of Canterbury, asking that the latter consider steps "to help those of us who are trying to fit the Church to be the spiritual guide of an educated nation." He ignores 1 Cor. 1, where the great apostle points out that men are saved not by the wisdom of this world, but by the foolishness of the message of the Cross.

Our readers will be interested in the information that the works of the late Dr. Benjamin Breckenridge Warfield, who perhaps at the time of his death, as the *Presbyterian* puts it, was the leading Calvinistic theologian in the English-speaking world, will be issued in an edition consisting of a number of volumes. The first volume, which has recently appeared, is of special interest to all Bible Christians because it treats

the great subjects "revelation" and "inspiration." We have not seen the volume, but believe it to be worth the price, $3.00. The publishers are the Oxford University Press, 35 W. 32d St., New York.

According to Dr. Fry of the U. L. C. Board of American Missions, the mission activities of the U. L. C. in America are quite extensive. Dr. Fry writes: "We proclaim the Gospel in 12 languages. We are contributing to the support of 504 workers. 44 new missions were organized. Church extension loans were granted to 32 missions, and the amount actually paid out in 1927 was $130,000. . . . All told, our Church Extension loans exceed $1,300,000 on second and third mortgages."

Baptists are this year observing the four hundredth anniversary of the death of Balthasar Huebmaier, whom they consider their protagonist at the time of the Reformation. He had to suffer many indignities and tortures and finally was burned at the stake in Vienna on March 10, 1528, for his opposition to the teachings of the Church of Rome. His brave wife was put to death by drowning three days later. How sad that among the things he so courageously contended for was the rejection of the Biblical doctrine of the Sacraments!

In Eastern Europe there is said to be a mass movement of Jews away from their religion toward Christianity. The president of the International Hebrew-Christian Alliance, so the *Sunday-school Times* says, is authority for the statement that in Hungary alone 90,000 Jews left the synagog in a body. In Vienna 17,000 Jews have become Christians. In Poland the Christian Jews are said to number 35,000; in Russia, 60,000. It is thus that Rom. 11 is being fulfilled: the elect of God in Israel are brought into the Church.

Dr. Leonard, of the School of Education, Teachers' College, Columbia University, New York, is one of our educators who sees clearly the injustice of the policy pursued by the present accrediting agencies for secondary schools and colleges in our country. His advice, as given in the *N. L. C. B.*, is: "Scrap accrediting agencies. They have served a useful purpose during the past thirty years, but now they are fastening all attention upon mechanical or physical facilities rather than upon educational considerations. They should be replaced by two agencies; one a commission to apprise the public at large of institutions which exploit their students, and the second one committees to foster experimentation and curriculum research."

A revolt seems imminent in the Protestant Episcopal Church of America. Eighty-five prominent laymen have joined hands and, together with twenty women, have signed a petition addressed to the House of Bishops and the House of Clerical and Lay Deputies urging that at the next convention of these bodies, which will take place in October, "steps be taken so that Protestant Episcopal churches can no longer have mass, reservation, and adoration of the Sacraments, prayers to the Virgin Mary, invocation of saints, worship of images and relics, auricular confession, the practise of penance, use of the rosary, holy water, and other ceremonies peculiar to the Church of Rome." The revolt certainly is long overdue. These people, in addition, ought to urge a complete return to the religion of the New Testament.

"Distance lends enchantment to the view." Does not this old saying explain why America ranks first in contributions for the maintenance of the so-called Holy See at Rome?

The power of the Roman Church in Bavaria can be gaged by its successful effort to have the Martin Luther film prohibited in that German state. The press reports that the Catholic Bishops' Organization is attempting to have the film barred elsewhere too. We need not be surprised at this attitude of the Romanists. But how, in spite of such occurrences, many Protestants can fail to see the dangers lurking in Roman power and aspirations and aggressiveness is a mystery.

The *Presbyterian* calls attention to the remarkable fact that within recent years a great change has come about in the attitude of people toward the Bible. There used to be learned men who contended that the Bible does not teach the Trinity, the two natures in Christ, the vicariousness of the death of our Lord, the monergism of divine grace, etc. Now that is changed. It is quite generally admitted among scholars that the Bible does teach these doctrines; but the tragedy is that many scholars making the admission no longer believe what, according to their own view, the Bible teaches. Formerly the learned errorist tried to take his stand on the Bible. Now he boldly brushes it aside as a human, fallible book, which is without authority for him. The question nowadays is not, What does the Bible teach? but rather, Is the Bible to be followed at all? It is open and avowed rebellion against the Scriptures which we have to face. A wise strategist will take note of the change of tactics on the part of the enemy.

If proof were needed that Mohammedanism is still a power, we might point to an item circulating in the press to the effect that last year 200,000 pilgrims visited Mecca to offer up their prayers at the tomb of the false prophet. Just before the close of the period when pilgrims are received, 30,000 worshipers came from British India. Let the reader contemplate what a trip from India to Mecca in Arabia and return means, what expenses and inconveniences it entails, and he will have to marvel at the devotion exhibited by these pilgrims to a false religion. What of the neither-hot-nor-cold policy of so many Christians by way of comparison?

According to the *Pastoralblaetter* there were 14,338 cases of suicide in Germany in 1926. The unsatisfactory financial and social conditions that set in after the war are mentioned as factors responsible for this alarmingly high figure. But the chief reason, so the writer very properly states, is the rejection of the Gospel of the Savior. We can, however, not endorse his plan, which seeks to provide a burial conducted by Christian ministers for all suicides whose families desire such a ceremony.

According to the *Watchman-Examiner* the Ku Klux Klan decided to discard masks after February 22. Three reasons are mentioned why masks should not be used: 1) Men ought not to take refuge behind a mask in performing any deed. 2) The mask gave immunity in performing deeds of lawlessness and violence. 3) Probably some evil deeds perpetrated by other masked people were charged against the Klan. Agreed, we say. But now let our contemporary be consistent and inveigh against the secrecy of the lodge-meeting as well.

BOOK REVIEW.

The Testimony of Science. By *W. H. T. Dau, D. D.*, President, Valparaiso University. 40 pages. 15 cts. (Concordia Publishing House, St. Louis, Mo.)

This tract contains a talk by Dr. Dau spoken over Station KFUO, October 21, 1927, and a lecture delivered on the same evening in the assembly hall of Concordia Seminary, being one in the course of evening lectures given during the school-year. In his own masterly way Dr. Dau shows the true value of science. He says: "From my earliest days I have been taught to treat science with respect. Scientific study is something noble and ennobling. It moves, in true explorer fashion, among the wonders of the universe. It is uplifting and humbling at the same time. It produces and fosters the joyous courage that characterizes the self-confident mind of the person who knows, and knows that he knows. It checks the impertinent

aggressiveness of half-knowledge and makes the scientist meek and modest by the perception of his insufficiency and limitations. . . . The world has always been afflicted with 'science falsely so called.' Moreover, in all ages this bastard science has assumed a hostile attitude towards the revelations of the Christian Bible and towards the religion and the Church that is built up on the Holy Scriptures of the Old and New Testaments. In our day it is particularly by the natural sciences that weapons are being forged for destroying the credibility of the Bible. . . . The question now is, Can science answer these questions in a more satisfactory manner than the Bible? My object is to show that scientists not only cannot answer them, but know that they cannot. Honorable scientists have favored the world with confessions of ignorance and hopeless inability that were wrung from them by nothing else than their own studies and researches. The confessions are valuable, not only for their contents, but also for their candor and sincerity. For convenience' sake these confessions are grouped under distinct heads, corresponding to departments of science: Cosmogony, physics, biology, botany and zoology, anthropology, physiology, psychology, astronomy, and geology." Dr. Dau has given us a timely tract, which ought to be given wide circulation. FRITZ.

Troestet mein Volk! Volkstuemliche Auslegung des Propheten Jesaias in Predigten nach der Ordnung des Kirchenjahres. Von *Johannes Huchthausen.* 159 pages, 5½×7⅞. $1.50. (Concordia Publishing House, St. Louis, Mo.)

This book is another reminder that pastors should not neglect to study the Old Testament, but should preach on texts taken from it, especially such books as the Prophet Isaiah. Pastor Huchthausen's book contains sermons covering the period from the First Sunday in Advent to the Sixth Sunday after Epiphany. A thorough study of the Scriptures, also the Old Testament, will keep pastors from preaching mere platitudes, give variety to their sermons, and arouse new interest on the part of the hearers in the grand old truths of the Bible. We may add that books of sermons are written not only for pastors, but also for our church members. FRITZ.

A Few Pages from the Life of Luther. For the Use of Christian Schools. By *P. E. Kretzmann, Ph. D., D. D.* 40 pages, 5⅛×7½. 15 cts. (Concordia Publishing House, St. Louis, Mo.)

Heroes of Missions and Their Work. A Summary for the Use of Christian Schools. By *P. E. Kretzmann, Ph. D., D. D.* 52 pages, 5⅛×7½. 20 cts. (Concordia Publishing House, St. Louis, Mo.)

These two booklets by Dr. Kretzmann explain themselves by their titles. They are intended to be used in our Christian schools. The first booklet gives a brief history of the Reformation. The second booklet arouses interest in mission-work of the Church by twenty-four brief sketches of such missionaries as Patrick of Ireland, Boniface, Hans Egede, Craemer and Baierlein, Guido Verbeck, Pandita Ramabai Sarasvati, and others. To these brief sketches five chapters are added on the history of missions from the Apostolic Age down to the present time. We dare say that young people, and even older people, would profit much by reading these booklets.

FRITZ.

Morning and Evening Prayer Cards for Children. 10 assorted cards. Series No. 1800. 15 cts. (Concordia Publishing House, St. Louis, Mo.)

These are five morning and five evening prayers on gold-embossed cards, gotten out in colors, for children. The cards can be used to send children upon the occasion of their birthday, at Christmas-time, or merely as a token of remembrance at any time when the occasion presents itself. They would also serve a good purpose if given to children entering the infant class, with the request that parents teach them the prayers, the teacher calling for a recitation on one of the following Sundays. FRITZ.

Die Lehre vom Beruf. By *W. Arndt.* 38 pages (Success Printing Co., St. Louis, Mo.)

Professor Arndt led the doctrinal discussion at the meeting of the North Dakota and Montana District of our Synod at its sessions last June on "The Doctrine of the Call to the Ministry." He submitted the following theses, which he briefly, but clearly elaborated:

1. The office of the ministry is a divine institution.
2. God puts men into this office by means of the call.
3. Without a call no one shall teach or preach in the name of a Christian congregation.
4. The prophets and apostles were directly called by God.
5. God now calls indirectly, through the Christian congregation.
6. This indirect call is just as divine as the direct call.
7. A congregation may not call according to its own pleasure, but must give attention to the directions which God has given in His Word concerning the qualifications of a preacher.
8. A minister shall remain at the place to which God has called him until God Himself calls him away.
9. Whether or not God is calling a minister to leave his charge and accept another charge depends upon the circumstances in the case. In case of doubt a minister should remain at the place where he is.
10. No pastor should leave his congregation without having received a peaceful dismissal, unless it is evident that the congregation is refusing to obey God's will in the matter.

Professor Arndt's treatise has been gotten out in tract form. Since not only in sectarian churches, but also in some sections of our Lutheran Church, vague and wrong opinions are held concerning the doctrine of the call, we ought ever again to assure ourselves that our teaching with reference to it is Scriptural, and should be fortified against false teachings and wrong tendencies which seek to deprive us of some of the rights and privileges which God has given to a Christian congregation and its pastor. Our congregations ought also with reference to this matter to be thoroughly indoctrinated. Professor Arndt's treatise affords ample material for this purpose. The entire treatise might profitably be read and discussed in congregational meetings. FRITZ.

The Christianity of the Epistles. By *Arthur W. Robinson, D. D.*, Canon of Canterbury. $1.25. (George H. Doran Co., New York.)

The various chapters of this book were prepared for use in study circles, as the author says in the Preface. Having had good results from their use in those circles, he felt encouraged to offer them to the public at

large. Eight epistles of the New Testament are treated: Galatians, Romans, Ephesians, Colossians, James, First Peter, Hebrews, First John. With respect to each the writer endeavors to emphasize the most prominent idea or ideas. Thus Galatians is said to declare the case for liberty; Romans, justification and reconciliation; First John is said to dwell on errors to be guarded against. The book contains much stimulating and helpful thought. While the isagogical material is not plentiful, it is usually interesting. Concerning Galatians, Canon Robinson says: "We shall make our start with what is now, perhaps to our surprise, increasingly accepted as the first [epistle] that we have from his [Paul's] hand." A note points to Professors Burkitt and Turner as eminent authorities favoring this view. In the chapter on Romans we have this interesting paragraph: "Here we have the classic word of the great argument of St. Paul — justification. It is a word around which some of the fiercest theological battles have been waged. The main point at issue can be easily stated. Does the phrase 'to justify' mean to make righteous, or does it mean to account and treat as righteous one who is not yet actually righteous? Happily we can say that modern scholarship is in no uncertainty as to the answer that is to be given. Volumes of discussion have been closed by the recognition of the simple fact that whatever may be the case with the Latin and English renderings, the Greek word *dikaioun* cannot mean to make righteous. Apart from that fact it might have been thought that St. Paul had made his meaning sufficiently clear when he used such expressions as 'the gift of righteousness' and 'justified the ungodly.'" Every now and then, however, the Lutheran reader will find statements which he cannot endorse. Dr. Robinson thinks that Paul teaches the conversion of the whole people of Israel before the end of the world. He does not understand that Paul in Rom. 11, 26, when saying: "And so all Israel shall be saved" speaks of the Israelites whom God has elected to eternal life, who form the true Israel. In discussing First Peter, the author mentions the suggestion that St. Peter, in the famous passage chap. 3, 18—21, had in mind a Jewish tradition which has been preserved in the so-called Book of Enoch. The author does not say that he accepts this suggestion, but neither does he reject it, an attitude which constitutes a very serious blemish. When he expresses the opinion that there is an opportunity for conversion after death, he voices a view which is altogether out of harmony with the analogy of faith and is in no way taught in 1 Pet. 3 or 4. In conclusion, the work has its merits, and it likewise has grave faults.

Das Neue Testament mit in den Text geschalteter Auslegung, ausfuehrlichen Inhaltsangaben und erlaeuternden Bemerkungen. Herausgegeben von *August Daechsel.* Erste Haelfte: Geschichtsbuecher. Zweite Abteilung: Das Evangelium St. Johannis und die Apostelgeschichte. Vol. VI. $3.75. (A. Deichertsche Verlagsbuchhandlung Nachf., Leipzig, Germany.) Order from Concordia Publishing House, St. Louis, Mo.

This volume of Daechsel's monumental work treats the fourth gospel and the Book of Acts. The notes on both books are very extensive and often highly illuminating and suggestive. Two valuable appendices are added. One is a discussion of the life of Christ, amounting to a harmony of the four gospels. The other is a historical account, giving the history of

the Church after Paul's imprisonment in Rome up to the close of the Apostolic Age. The work must appeal to us especially on account of its conservative Lutheranism and its many quotations from great commentators, although it must not be overlooked that it is not without its doctrinal defects, especially on the subject of Chiliasm.

God's Purpose Toward Us. By *Ira M. Boswell.* (The Standard Publishing Company, Cincinnati, O.)

The Rev. Ira M. Boswell is a noted preacher of the Disciples of Christ. The Campbellite Church stands for the Arminian system of theology. On pages 35 and 36 we find this plain, straightforward exposition of the Arminian teaching on election: "God in His *prothesis*, 'purpose,' 'setting before,' predestined that all should hear the Gospel, be given an invitation, and those who believed and obeyed, accepted the invitation were predestined to be saved. And He foreknew that all who believed and obeyed would be saved. It is an election of character, and it takes faith in Christ and obedience to Him to constitute this character. In the twenty-second chapter of Matthew, in the account of the marriage-feast of the king's son, we have a fine illustration of God's method of choosing, or electing. Jesus said, in concluding the story: 'For many are called, but few are chosen.' The invitation had been sent to guests, specially invited guests, but they refused to come. The invitation was then sent out to all who would come, and the feast was furnished with guests; but when the king came in, he found a guest without the wedding-garment. This guest had no excuse for his rudeness and was cast out. Those who are chosen are they that accept the invitation and put on the wedding-garment, accept and obey the requirements contained in the invitation, the Gospel. All who accept Christ are the elect. All who reject Christ are non-elect. Man is left to his own choice; he can accept or reject the Gospel. John said: 'He came unto His own, and they that were His own received Him not. But as many as received Him, to them gave He the right to become children of God, even to them that believe on His name.' In His *prothesis* He foreordained and predestined that all who believe on His name should have the right to become His children." E.

The Sermon. Its Homiletical Construction. By *R. C. H. Lenski.* 314 pages, 5¾×8. $2.00, net. (Lutheran Book Concern, Columbus, O.) Order from Concordia Publishing House, St. Louis, Mo.

We hail with delight every new book on homiletics that, more clearly and more interestingly than other books have done, presents the old essentials and in addition points out a better way in reference to the non-essentials concerning which homileticians differ, each presenting the matter from his own viewpoint, based on his own practical experience and personality.

Lenski's *The Sermon* is gotten out along original lines; it is different from such homiletic works as those by Rambach, Palmer, Reu, Phelps, Broadus, Pattison, and Hoyt. This fact in itself is in Lenski's favor. The publisher of his book announces that "this work on homiletics is the result of lifelong study on the part of the author, including sixteen years of seminary teaching in this branch of theology." Dr. R. C. H. Lenski is a

member of the theological faculty of Capital University, Columbus, O., and is the author of a number of homiletic works on Old and New Testament texts.

In his new book on homiletics, Dr. Lenski stresses most of the essentials of good sermonizing. He starts the theological student out right on the way of making a sermon. He calls attention to things of importance and makes them stand out: The preacher must preach the Word of God, study the Hebrew and Greek original, abide by the text, choose a real theme and develop it, avoid generalities, apply the Word of God to the needs of the hearers, avoid stereotyped patterns, etc. There is much in Lenski's book that will commend it to the student and preacher and will help preachers to make better sermons.

Special chapters on writing the sermon and on delivery are missing in Lenski's book. Since the best sermon will not serve its purpose unless it is well delivered, and since the preparation of the sermon must have in mind its delivery and be done accordingly, the delivery of the sermon ought to be given due attention in a work on homiletics.

In not a few instances homileticians have failed to explain clearly the difference between the analytic and the synthetic methods. So has Lenski, in spite of the fact that he devotes much space to it.

In spite of some things which we do not approve, we welcome Lenski's book as a new, original presentation of the subject of homiletics and recommend it especially *to those who have made a previous study of sermonizing.* Homileticans will never fully agree as to all things, — nor is it necessary that they should, — and we are far from insisting that all homiletic work must be done along the very same lines; the *originality* and the *personality* of a preacher *may* not only, but *should* enter into his work of making and delivering sermons, *provided, of course, that extremes are avoided.*

FRITZ.

What Shall I Do with Jesus? A Series of Lenten Sermons. By *Edward W. Schramm.* 93 pages. 85 cents. (Lutheran Book Concern, Columbus, O.) Order from Concordia Publishing House, St. Louis, Mo.

Under the general theme, "What Shall I Do with Jesus?" the author, Pastor Schramm of the Ohio Synod, offers to the reader seven Lenten sermons, each answering one of the following questions: "Shall I Betray Him?" "Shall I Deny Him?" "Shall I Condemn Him?" "Shall I Compromise Him?" "Shall I Mock Him?" "Shall I Crucify Him?" "Shall I Glorify Him?" The sermons, which are of ordinary length, are well written, well arranged, deeply spiritual in content, and offer to the reader a wealth of ideas suitable for consideration during Lent, since they are based upon careful study and evaluation of the Gospel text. The element of admonition and warning prevails, but the author never loses sight of Him who suffered and died even for those who betrayed, denied, mocked, crucified, and compromised Him. While the reviewer would not subscribe to every statement made, he is sure that these fine addresses cannot be read without profit by pastors whose blessed task it is to set forth to their hearers the glory of our Lord's Passion. However, since the perils that threaten the Christians are always the same in every age, the book, with its stirring appeals, is well adapted also for general reading, especially by our young people.

MUELLER.

The Order of Divine Worship. By *George A. Fahlund, D. D.* 91 pages, 5×7½. (Augustana Book Concern, Rock Island, Ill.)

For the benefit of his confirmation class Dr. Fahlund has written a descriptive study of the order of service of the Augustana Synod, the church-year, and a number of annotated hymns. GRAEBNER.

Bible History. *Genesis to Esther.* By *Andrew W. Blackwood.* 183 pages, 5×7½. $1.50. (Revell Co.)

The author calls his book "Popular Studies in Old Testament History." The conservative type of the school in which he teaches, Louisville (Ky.) Presbyterian Seminary, is evident throughout. Professor Blackwood believes in the simple truthfulness of the Old Testament writers. He has a gift for drawing practical lessons from the various incidents of Bible stories. A number of interesting diagrammatic charts are a feature of the book. GRAEBNER.

Guiding a Growing Life. By *Robert Edwin Gaines.* 128 pages, 5×7½. $1.25. (George H. Doran Company, New York.)

The author is Professor of Mathematics in the University of Richmond. In his book, constituting the Holland Lectures in Southwestern Seminary for 1926, he discusses the value of Christian training, tracing the periods of childhood and youth with reference both to the instruction of the mind and the training of character. Professor Gaines makes use of the new psychology as applied to child-life and adolescence. In characteristic Reformed-modernist fashion he disassociates the means of grace from his pedagogy, and his sympathies are evidently with a Christianity reconstructed according to the advancement of science and a presumed continuous revelation of God to men. GRAEBNER.

Dramatized Stories from the Old Testament. By *Harry W. Githens.* 200 pages. $1.50. (The Standard Publishing Company, Cincinnati, O.)

The purpose of this book is to teach the Old Testament Bible stories by presenting them in the form of dialogs. In all, twenty-four stories are represented, some of which bear rather irreverent and irrelevant titles, such as "A Bad Bargain," the story of how Jacob obtained the blessing from his father; "A Fish Story," the story of Jonah, etc. In dramatizing the narratives, the author adhered closely to the Bible text in order that anything trivial or unworthy might be avoided. Yet it is the reviewer's opinion that the Bible narratives should not be taught to children and young people by means of dramatizations. To some extent this was attempted during the Middle Ages, and always with disastrous results. Also in the book before us the sacred narratives have been debased by having been dramatized. The sacred stories of the Bible must be studied; they cannot be enacted on the stage without losing their dignity and value. If the reviewer is opposed to the author's scheme, it is not because it is new, but because it is not feasible. MUELLER.